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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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A Short Chat With Many Americans---by the Editor

IT IS HIGH TIME.

"Atlanta, Ga., Feb. 9.—The first of a series of ten conferences to be held throughout the country under the direction of the "Inter-Church Movement of North America," which has for its purpose the concentration of effort by all Protestant churches on the solution of the social, economic and religious problems arising from the world war, will open here tomorrow for a three-day session.

"Plans are being laid to combat radical Socialistic ideas and a number of speakers will undertake to show that these are violently antagonistic to Christianity."—The Augusta (Ga.) Chronicle, Feb. 10, 1919.

If these Protestant denominations had joined the forces of the Catholic Church in this direction years ago, there would be no Radical Socialism to combat today. The Catholic Church has fought Socialism single-handed ever since the day it was first preached in Europe sixty years ago.

Socialism has thrived particularly by the immense encouragement it has received from the Protestant churches. This explains why Socialism has always posed as pro-Protestant and anti-Catholic, while its recognized leaders even in this country have been on the side of Thomas Paine and Bob Ingersoll, and against Christ.

Thousands of ministers, one-half the Protestant church organs, hundreds of thousands of Protestant Christians, particularly in the south, have been in sympathy with the Menace, the American Citizen, the Yellow Jacket, and other papers of like character, yet these publications exist, first of all, in the interest of Radical Socialism. If, therefore, the dominant pastors in the "Inter-Church Movement of North America" wish to combat "Radical Socialistic ideas," they must repudiate the anti-American and anti-religious papers referred to above.

Take note of the following facts, and then feel ashamed of yourself if you have been one of thousands who believed that such sheets as the Menace had any genuine sympathy for Protestantism:

J. A. Wayland, Editor of THE APPEAL TO REASON (Socialist paper) founded THE MENACE in 1911. Later, because he was discovered in a criminal act, he committed suicide.

W. F. Phelps, who was long the principal owner of THE MENACE, and who today is one of the officers of THE FREE PRESS DEFENSE LEAGUE, is also a Socialist and went over to THE MENACE from the APPEAL TO REASON.

Marvin Brown, the present business manager of THE MENACE and who is Vice President of THE FREE PRESS DEFENSE LEAGUE, is also a Socialist and was formerly connected with THE APPEAL TO REASON.

THE FREE PRESS DEFENSE LEAGUE originated at Fort Scott, Kan., where Eugene Debs and other Socialists founded a Socialist College, known as the "People's College." One of the officers of this institution is J. I. Sheppard, an attorney for THE MENACE. As late as May, 1918, he was the Secretary-Treasurer of THE FREE PRESS DEFENSE LEAGUE.

The FREE PRESS DEFENSE LEAGUE at present owns THE MENACE.

Eugene V. Debs, who was before the country as an apostle of Economic Socialism only, contributed to THE MELTING POT, of St. Louis, a paper of the fire-brand type.

THE APPEAL TO REASON was always a strong advocate of Union Labor, but permitted THE MENACE, which had APPEAL connections, to run a "scab" shop and pay the lowest possible wages to its employees.

A copy of THE APPEAL TO REASON, date of February 4, 1905, contains information on the scandalous conditions in that office up to that date.

In brief, the story of the genesis of THE MENACE is this: The Catholic Church took a determined stand against Socialism many years ago; its Church papers fought it. THE APPEAL TO REASON retaliated until it discovered that it offended its many Catholic readers. Then its editor, Wayland, founded THE MENACE which, while being professedly anti-Catholic, would conceal its Socialist connection. From that time THE APPEAL TO REASON desisted from antagonizing the Catholic Church directly, but left that work to its sister, THE MENACE.

Is any court anxious to examine the evidence we hold to support the above contentions?

Able Answer to Question "Who and What Is Christ?"

By F. Roh, S. J.

(Continued.)

2. **The Incarnation of the Son of God.**—Christ, one and the same, calls Himself Son of God, and Son of Man, very God and very Man alike. How is this to be understood? Has the Divine Essence passed into the human and vice versa? Impossible; for the Godhead is unchangeable, imperishable, and finite human nature cannot become infinite; and in any case Christ would be still mere God or mere man. Are the Divine and Human Natures so combined with each other that a third has arisen from them? Impossible; for two spiritual substances cannot be united or commingled so as to form one, and the Infinite Godhead can never become part of a larger whole. In this case Christ would be neither God nor Man but an unnameable tertium quid. Is there perhaps a double Christ, the one Man, the other God, but united with each other by love and friendship? Impossible; for even the closest friendship, which can only subsist between at least two persons, does not abolish the personality of the friends and Christ, Who walked on earth as Man, appropriates to His Own Person what is human as well as all that is Divine.

We must accordingly understand the testimony of Christ as it has been explained in different passages of Holy Writ, and more minutely in the teaching of the Church against various heretics. That is to say, the Second Person of the Holy Trinity, without suffering any change in the Godhead through the omnipotence of Divine Love, which created the first man, took in the womb of the pure virgin as beseemed a God, without a human father, a human body and human soul, so that He could say, "This body is My body, this soul is My soul." Thus His Divine Personality was possessor of the Divine and Human Natures; He was true God and True Man in one Person.

Now, is the appropriation of human nature by a Divine Person perchance impossible? Who would maintain it to be so? This union, because it is unique of its kind, cannot be explained and made comprehensible by any other perfectly similar one, and therefore continues to be a mystery of faith. But, nevertheless, we find something similar to it in nature.

A plant, by its vital principle, is able to appropriate the juices of the earth, the componant parts of the atmosphere, and imparts its individuality to them; thus, too, an animal with regard to plants and elements, and man with regard to the whole of inferior nature. If, however, in the whole creation the higher is able to dominate the lower, and elevate it to itself, who will venture to assert that the Omnipotent Creator is unable to make human nature so His own, as to impart His Divine subsistence to it; and thus one Divine Personality can possess and bear two natures, the Divine and the Human? Would such a union be worthy of the Godhead? There is no dishonoring of the Godhead in this, for it remains unchanged; our humanity, however, is unspeakably elevated, nay, for a purpose which is perfectly worthy of a God that loves it infinitely, i.e., the Redemption of the Human Race.

(To be continued)

Almsgiving the Best Penance

What you save by self-denial during Lent, divide into three parts and give same (1) to your local church; (2) to Home and Foreign Missions; (3) to the spread of Catholic literature. Our Sunday Visitor will serve you in disposing to the best advantage the offerings for the two last mentioned purposes.



SEND ONE DOLLAR FOR TWO YEARS' SUBSCRIPTION

"Come Apart Into a Desert Place and Rest a Little."---A Lenten Invitation

(By Rev. Albert Muntsch, St. Louis University)

Man's important duty—a duty laid upon him by God Himself—is to work, to work even in the sweat of his brow and thereby to earn his daily bread. There is no exemption from this law of labor, as it is universal and addressed to all men. Labor of the mind is as necessary as that of the hand. Both kinds of application are required for the progress of the world and in the conquest of the forces of nature.

Yet there is another duty laid upon man. In contributing his share to the world's work he must not neglect the welfare of his soul. For "man liveth not by bread alone." If he does not work, he does not earn his daily sustenance. But if he disregard the equally pressing obligations towards the Creator, which may be summed up in the phrase "the service of God," he endangers the life of his soul.

In the Gospel of Saint Mark we read how our Lord invited His disciples, most of whom were fishers or laboring men, to lay aside occasionally their daily tasks and to devote some time to the consideration of eternal things. He says to them: "Come apart . . . and rest a little." Brief periods of cessation from the strenuous struggle for existence and from wrestling with material problems and questions of industry and commerce and politics, are not out of place in the round of duties that make up a life time. In fact, consideration of the momentous questions of eternity will prepare us for a more energetic discharge of our daily work. For the truth that we are born for higher interests than those of this world ought to make a wise person more eager to employ worthily the short space of years allotted to him.

We have then our Lord's own invitation to withdraw at times from the press and stress of our customary toil in order to ponder eternal verities. His words, of course, do not mean that we are to give up entirely the occupation whereby we earn our daily bread. There are so many practical considerations that we may make in those precious moments which we take from our round of every-day duties. These wholesome reflections will give us strength and will put hope into our hearts so that we do not grow weary and discouraged under the trials and contradictions that befall us.

There are certain periods of the year, Advent and Lent, for instance, when the invitation to "rest a little" and to lift our hearts upward, becomes more insistent. Church services are more frequent at those times in order to provide more helps for the faithful. These special devotions often mean special assistance and graces to those in attendance. For the Church adapts her message to the season and also to the needs of her children. Now the liturgy sounds a note of warning to "prepare for the judgment to come," now it breathes a word of encouragement to him who tries to be "humble and contrite of heart."

It is a consoling proof of man's realization of the need of faith and religion, even in these unbelieving times, to see them heeding the call of Christ during the Lenten and other services. Man understands that he "liveth not by bread alone." He needs the word of God. He requires help from on high. This is given him when he withdraws for awhile from his earthly cares to devote time to the affairs of his soul. It is neither selfish nor "unsocial" to do this. Some conceited persons love to boast of their tender concern for the salvation and "regeneration of humanity." They speak of nothing so often as of "the uplift of the brotherhood of man." This is all very fine. We preach the very same doctrine, but in a more rational method. We cannot forbid a man, even in these days of the social consciousness, to obey God more than man. We cannot make it a sin to listen to the words of Divine Wisdom: "Seek ye first the kingdom of God." Our Lord does not say: "Seek first the salvation of the brotherhood of man, of the race of the community."

Now we arrive at a better understanding of the profound truth of salvation when we succeed in laying aside for a while the all-engrossing concerns of life's daily struggle in order to listen to the voice of God. Then we are prepared to take salutary counsel. It is certainly worth while, in these days, when so many strange doctrines are preached, to give heed to the still, small voice that is never so audible, and never speaks to us with greater force, than when we have shut out for a space the vanities of sense and time in order to deliberate on the momentous affair of personal salvation.

Catholic Women! Here Are Some Excellent Suggestions for Lenten Action

ATTENTION—DRESSMAKERS!

In Our Sunday Visitor of Nov. 17 you saw an appeal to the Christian Women of America to get busy about dress-reform. Perhaps you were one of those who answered the appeal by offering your services in the good cause.

You, and hundreds of good Catholic dressmakers like you, have suffered stress of conscience from the requirements of immodest styles. You have done what you dared to mitigate the evil. Some of you have dared much in rebuking the shamelessness of your customers. Your trade is your opportunity for apostolic work, and you know how to exert yourself in that line. . . . Well and good. Maybe you will not have to answer for the encouragement of vice. . . . But why stop there? Why not contribute your good will to an organization that will effectually stem the tide of corruption in dress? Show up by the hundred—by the thousand—and we shall have a Catholic Dressmakers' League for the Promotion of Modest Dress. It will exert a recognized censorship of styles, and no Catholic woman who respects herself will dare to despise its prohibitions. Do not say impossible. Get busy for all you are worth. Push—and the bulk of good will, growing from day to day, will put through the salutary reform. Church and State will back you up when they see you in earnest. To clinch the matter, let us take a little survey of causes and effects:

Commercial advertising is a psychologically-expert fine art which plays upon humanity's finer and coarser chords for business profit. "Mother Oots" is a grand success—presumably because of its label. At least the label betrays the expectation of winning custom by the heart. And, pictures?—Nothing—no matter how unpicturable—can win a place in the market, unless it be depicted and demonstrated to the life. Hence the gallery of more than questionable realism presented by the ads in even the best papers and periodicals, not excepting the religious ones. The fact that these pictures are not all so very bad—that they might be much worse—does not make them good for the tone of the coming generation.

Do not tell us that that self-complacent wench who smirks at us out of every advertising sheet has nothing to do with education and public morals. The eye that rests upon her a few times each day is either righteously disgusted, or callously indifferent, or dangerously amused and interested. If it be the eye of a child, it is not mature enough to be disgusted, nor experienced enough to be indifferent—and the more intelligent the child, the more likely it is to discover an interest in any picture.

It will not do to say that Innocence has become shameless in self-defence. —that it must be trained to see anything and everything without a blush, in order to save it from embarrassing perplexities,—that only this brazen armor is dense enough to shield the soul, while the most transparent gauze is deemed an ample veil for the body. No! No! By whose authority have the laws of modesty been changed? Is Innocence possible where they are deliberately turned down? Catholic women—even you Sodality girls—your priest has time and again told you the limits, and you go your way beyond those limits! Is that Innocence?

Bad styles will not be discarded, till bad taste, with bad morals, is ousted from some of its vantage ground. Bring up the children to recognize and spurn the bad taste and bad morals which meet their eye at every turn. Innocence, like Agnes the Martyr, must be militant, unyielding, not complacent, toward the prevailing corruption. Children of Mary and Christian matrons must know how to dress different from the world around them. They must feel their dignity and show it, individually and by combined effort, in the matter of dress. Let the good Catholic women of each parish rally round their dressmaker and encourage her to join the League above mentioned, promising the support of their patronage.

What a bright rainbow mid the storm! The scourges that come now, wave on wave, to purge the rottenness of the age, may be held up and stayed when they meet this new army of Catholic women determined to maintain their dignity and to pass, like Agnes, through the tainted atmos-

(Continued on Page Four)

News Items of Interest to Our People Culled From the Non-Catholic Press

A Protestant speaking to the 1,100 students of the normal school at Bowling Green, Ky., recently said:

"As educators you must be broad-minded and strive to have the truth in all matters. Your influence for good will be lessened if pupils discovered that you are ignorant or misinformed upon matters with which they are familiar. If you wish to be men and women of education the Catholic Church cannot be ignored. She has been the mother of art, science and education; her history is interwoven with that of the world for the last two thousand years. It is your duty to know something of this old Church, and if you wish to be broad-minded men and women, seek this knowledge from sources that will give a correct and true statement of the attitude of the Catholic Church."

Following is an abstract from an address of Bishop Farthing (Anglican), Montreal, before the 60th annual Diocesan Synod, at Montreal:

"It is a great fallacy to think that secular education uplifts men. We have seen the best educated nation in the world sink beneath the level of the barbarian. True education must train the whole man. Secular education leaves the spiritual untouched. We dare not neglect the noblest and only enduring part of man. Religious training must always have the first place, and can never be neglected without lowering the whole man.

"That stands out as one of the great lessons which the war has brought home to us."—"The Gazette," Montreal, Feb. 11, 1919.

CALLS FASHION IN EVENING DRESS "LIMIT IN INDECENCY"

New York, Feb. 8.—Asserting that designers of women's evening gowns "have led fashion to the extreme limit of indecency," which is having "a most demoralizing influence upon the youth of the country," the New York City Federation of Women's Clubs at a meeting recently adopted a resolution calling on women "to dress modestly," and on designers and shopkeepers "to control indecency in dress." A committee was appointed to war on scanty evening gowns.

A Catholic Paper Should Reach Every Catholic Home

"THE GREATEST WORK OF POPE PIUS X."

Rev. Herman Goller, head of the California Province of the Jesuits, related a new story of Pius X at a recent Y. M. I. meeting in San Francisco to illustrate his remarks on the value of the Catholic press. In Venice, he said, the former home of Pius X, there is to be seen a modest little building, over the entry of which is a brass plate, bearing this inscription: "The Greatest Work of Pope Pius X." That inscription was placed there by the Pontiff's own directions. What is this "greatest work" of Pius X? When Archbishop Sarto (Now Pius X) came to Venice he realized the great need of a good Catholic paper and he lost no time in establishing one. He himself went about canvassing advertisers; he wrote most of the paper himself, spending many a busy hour in the little printing office; he exhorted pastors and people to read and support the paper—in short, he made the paper a success, which has continued to this day. And this is what the zealous, gentle Pontiff, the Tenth Pius, has now stamped as "the greatest work" of his long life.

PRIEST'S ABLEST ASSISTANT.

"A devoted Catholic priest of our acquaintance declares he finds his ablest assistant in the Catholic periodical circulating in his parish and considers it an obligation to promote its circulation. A Catholic journal worthy of the name is an educator in sound opinions of all sorts a guide, a mentor, a stimulator, a reflector of Catholic life. The effect of its reading is to make Catholics proud of their religion, zealous for its progress, earnest in their endeavors to live up to its teachings."—The Ave Maria.

"Our Catholic papers are an absolute necessity for all. The Catholic today who is indifferent to the Catholic Press, or who holds himself superior to its usefulness, walks in dangerous ways and has no full appreciation of the great blessing of faith which Almighty God has bestowed upon him. The Catholic Press must be encouraged, strengthened and supported."—Rt. Rev. Bishop Byrne, Galveston, Texas.

"We live in an un-Catholic (when not anti-Catholic) atmosphere and environment. Most of what we read is written by Protestants or agnostics; our intercourse in daily life, the current ideas and ideals, ethical standards individual and social, are all non-Catholic when not positively anti-Catholic. Yet the law of compensation holds good. As the tree exposed to the full force of the winds strikes deeper its supporting roots, so does our Catholicity become sturdier, more vigorous and better informed in weathering the storms of hostile environment. But if this is so, the need of the Catholic paper in the Catholic home becomes obviously imperative. We need you; you need us."—Catholic Record.

We Need an Informed and Active Lay Apostolate

By Rev. H. C. Hengell, Rector, St. Paul's University Chapel, Madison, Wis.

THE CHURCH VS. BOLSHEVISM.

It is unfortunate that many Catholics, well informed in secular matters, know so little about their religion. The average college or university graduate, even when he comes from a Catholic college, seems to have no clear cut and definite understanding of the fundamentals of Catholic faith and morals. Misty and false notions about religion and morality, so common among non-Catholic writers and speakers, are often reflected in the conversation of Catholics who surely ought to know better.

Catholics of this type sometimes even boast of their lack of ethical and religious knowledge. They imagine that it sounds clever to say that they leave theology to their priests. This contemptuous attitude of mind towards their holy religion causes them to miss many a fine opportunity to instruct earnest non-Catholic citizens as to the remedies the Church has to offer to heal the ills of democracy. Catholic principles, understood and put into practice, are the only means to check the conquest of the world, America included, by Bolshevism.

Few Catholics seem to know that, more than a generation ago, Pope Leo XIII laid down the principles that in justice must govern the relations between capital and labor. His encyclical "On the Condition of Labor" anticipated by many years the best thought on the subject today. The world of capital and labor ignored and still largely ignores the principles of distributive justice laid down by Leo XIII. Capital has done the greater wrong. It has often committed one of the sins crying out to Heaven for vengeance. It has defrauded labor of a just living wage. It has treated the laboring man as a mere commodity, a mere thing, to be bought at the lowest market price without any thought as whether the laborer could support himself and his family in decent, frugal comfort at the price paid for his labor.

Came the great war threatening to wipe out the ill-gotten gains of capital. Stupid as well as arrogant, capital now tries to make labor pay the major part of the cost of the war. It insists upon making profits out of the war-blood money. This explains, although it does not justify, the spread of Bolshevism. Bolshevism to the laboring classes means, "I'm tired of injustice. I'm tired of bearing all the burdens of the country. Get out of the way or you will be run over." Unfortunately Bolshevism put into practice means criminal excesses and social chaos. It attempts to correct a wrong by committing another wrong. Two wrongs can never make one right. In fighting capital with the anarchistic excesses of Bolshevism, labor hurts itself most of all. It destroys its own tools. It bites off its nose to spite its face. But such stupid excesses are goaded into action by the greed and conceit and stupidity of modern capital which ignores the just Catholic principles that must underlie its relations to labor. Capitalists talk much but care little for the welfare of their country. They demand the crucifixion of labor to swell their bank accounts. "Let labor's blood be upon us and upon our children," expresses by paraphrase their attitude toward labor.

Dark clouds of Bolshevism are appearing here and there in the skies of America. Will the storm break? It surely will unless heroic measures are taken to educate Americans of all classes in the clear-cut definite principles of religion and morality taught by the Catholic Church. What are our so-called better educated Catholic men and women doing to instruct America in these principles and to make democracy safe for America? Let us not live in a fool's paradise. The great war is over, but ruin and destruction far greater threaten soon to engulf western civilization including America. Readers of Our Sunday Visitor wake up! Think, study, act. A Catholic lay Apostolate may yet save America from the threatening ruins of Bolshevism.

Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

XXI.

CONSTRUCTION WITHIN; DESTRUCTION WITHOUT.

Those little soldiers of life called corpuscles are never out of the presence of iron. Containing no iron themselves, they nevertheless swim about in a fluid which does contain iron. If that iron were not present the little soldiers would die.

Iron combines with oxygen in the presence of water, no matter where it is found. The blade of a pocketknife, the hinge of a barn door, the barrel of a rifle, the spring of a farm wagon, become "rusty." Rust is simply a combination of iron and oxygen. The chemist calls it "ferrous oxide."

The wonderful affinity of oxygen for iron is an expression of the law under whose operation oxygen finds its way into the body. Without the iron in the red coloring matter of the blood the body could not appropriate the oxygen from the surrounding air and in a few minutes it would perish.

We need only choke a human creature two minutes to be guilty of murder. To choke means to shut off oxygen. The carburetor of an automobile engine is equipped with a "choker", which, by cutting off the oxygen, makes combustion in the cylinders impossible.

In exactly the same way combustion, supported by oxygen, is necessary to the fires of life.

If the blood contains only half the iron necessary to bring into the body the oxygen it requires, it will grow pale and sicken. Iron is indispensable. It is part of the law.

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

23 S. Sexagesima.—St. Peter Damian.
24 M. St. Matthias.
25 T. St. Tarasius.—St. Walburga
26 W. St. Nestor.
27 Th. St. Leander.
28 F. St. Romanus.
1 S. St. Albinus.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

How many sponsors are required and how many allowed at Baptism?

Who can act as sponsors?

What promises are made in Baptism?

To whose honor is the month of March dedicated?

Catechetical Instructions

By Rev. R. E. K.

Another indication of His Divine power is the gift of prophecies. Foretelling a future event that God alone can know, indicates that God has made this event known, or has communicated this knowledge to another. Christ frequently foretold future events with such accuracy that there could be no doubt as to His Divine knowledge as to the future. When He was seated at table during the institution of the Holy Eucharist, He told His Apostles that one of them would betray Him. We find reference to this both in the Gospels of St. Mark and St. John. When St. Peter was warned by Our Divine Savior that he should not become over-confident and place too much trust in his own power, St. Peter exclaimed that although all should deny Christ, yet he would not. The Gospel of St. Matthew, Chapter xxvii, indicates clearly Christ's knowledge of this event, which took place, when St. Peter swore with an oath that he was not the follower of the Galilean. Then Christ foretold the manner of His death. He foretold His Resurrection from the tomb and also the destruction of the temple of Jerusalem,—an event which took place within a generation after His death. Christ prophesied that His Church would be persecuted and derided by those opposed to her Christly teaching. He told His Apostles that the world would hate and persecute them because the world had hated and persecuted Him. He told them that scandals would arise in His Church but He promised to remain with her until the end of time. All of these prophecies and promises have been literally fulfilled,—all except the last which has been and is daily being fulfilled through the ever directing Presence of Christ in His Church.

Christ sealed His prophecies and His teaching of Himself by His own death on the Cross. He was put to death because He claimed that He was the Son of God. Above the cross was the inscription which was placed in mockery and which read, "Jesus of Nazareth, King of the Jews." When the Jews remonstrated with the magistrate and wished to have the words inserted,—"He said, He was King of the Jews," Pilate said, "What I have written, I have written." Jesus was condemned, then, to suffer the ignominious death on the cross because He claimed that He was truly the Son of God, the Messias Whom God had promised.

Subscribe for OUR SUNDAY VISITOR.

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Beautiful Gold Chain Rosary and Handsome Prayer Book FREE for selling only 25 cartons of our PREMIUM SPICES at TEN CENTS PER CARTON. Easy to sell. Everybody needs spices. Extra Premiums for interesting your friends. Write today.

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"It might be as well," said Mrs. Logan, "if Bernie were in the convent, don't you think?"

Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

interfere with vision. Look through it at the platinum wire in the flame. Note the beautiful lilac flame of potassium, showing this mineral also in the elimination processes of the body. The sodium and potassium have been taken up from the human skin.

Potassium helps to keep the tissues flexible and active while assisting the sodium to carry off the carbonic acid manufactured as one of the end-products of combustion in the furnaces of life.

We shall assume now that a half hour has elapsed since the tablet of citrate of lithium was consumed.

Again clean the platinum wire thoroughly. Pass it over the forehead or across the palm of the hand. Place it in the flame. It is colored a vivid red. This is the flame of lithium. In one short half hour the lithium, taken through the mouth, has circulated through all the avenues, highways and byways of the human body and has appeared after its marvellous journey upon the surface of the skin.

Through this simple experiment we obtain a crude idea of some of the hidden forces at work in our bodies.

There is much evidence that potassium gives life to the nervous system and assists the heart to beat by influencing the relaxability of the heart muscles. If the heart did not send the blood into the lungs the body could not and would not obtain the oxygen necessary to its life, nor could it, through those delicate tissues, made up of millions of little valves or filters, dispose of the waste gases which would otherwise poison all its organs and glands.

Many discoveries of science justify the conclusion that potassium interferes with the hardening influences that menace muscle, joint, and artery, making the tissues soft and pliable.

It has been noted that linen, made from flax grown on granite soil, rich in potassium, is noted for its suppleness and softness, whereas linen produced from flax grown on calcareous soil is hard, brittle, and of little strength.

In the month of October, 1915, potassium sulphate was worth about $200 a ton, as produced from alunite by the United States Smelting Company, of Utah. At this price the Armour Fertilizer Company purchased its entire year's potash production. In spite of the value of potassium salts and the necessity of their presence in fertilizer, 106 tons of potassium salts were wasted daily in 1915 by the twenty-five distilleries in the United States that subjected molasses to fermentation.

The farmer has been taught, through various federal and state bulletins, to appreciate the necessity of potassium to the health and vigor of his plants, yet school children have never been taught that when the body cannot secure the quantity necessary to carry on its wonderfully complex duties, the heart ceases to serve its master and the body dies.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.10 postpaid.

TALKS TO PARENTS

Written for O. S. V. by Rev. J. P. Conroy, S. J.

UNTOLD AGONY.

"Isn't that terrible about Mrs. Logan?" said Mrs. Plumptre, giving her hat an adjusting push and patting her dark hair.

"What is it?" stage-whispered Mrs. Skinner, her neck perceptibly lengthening and a steely glitter in her eye.

"Why, she lost her daughter Lucy."

"Lost! That is a shock! Why, I didn't even know Lucy was sick."

"She wasn't. She isn't dead."

"What then?" insisted Mrs. Skinner. "You don't mean to say she's eloped?"

"Worse than that," said Mrs. Plumptre. "She's gone into the convent."

"Convent!" shrilled Mrs. Skinner, turning her head two ways to indicate her pain. "The dear child! How could she do it and leave her mother? Oh, it's cruel—that's what it is."

"That's what I told Mrs. Nocker when we talked about it this morning," said Mrs. Plumptre. "How those children can act that way is more than I can see. How can their parents permit it? It is a kind of weakmindedness, I think. I'd like to see one of my daughters try to leave me for a convent."

"Yes, and those gloomy convents," said Mrs. Skinner. "Never a smile, no enjoyment, no freedom: all rules, rules, and pray, pray. I declare, something ought to be done to stop such a thing. My children would never think of a life like that, I know. They're too sensible and too well brought up."

"Sh-h-h!" warned Mrs. Plumptre. "Here's Mrs. Logan now."

"How do you do, Mrs. Logan," said Mrs. Skinner, holding her head at the pathetic angle. "We've just heard about your trouble. It's too bad, poor thing, and we're so sorry for you."

"But you do manage to keep up and look so well," said Mrs. Plumptre. "Deep grief shows on me immediately." (Left hand laid on heart).

"Why shouldn't I look well, Mrs. Plumptre? And why sorry for me, and where is the deep grief?" asked Mrs. Logan good-humoredly.

"Why isn't it true about Lucy—that she's gone and left you? In a convent, walled in—and you'll never see her again? Oh, tell us it isn't true!" gushed Mrs. Skinner. Mrs. Skinner patronized the drama and liked a little chance to display her "temperament."

"Of course it isn't true," said Mrs. Logan.

Both ladies went all in a heap, crumpled with the new disappointment of punctured gossip.

"Oh!" they both said. It sounded like "Youp!"

"It is true," continued Mrs. Logan, "that Lucy is in the convent. But she hasn't left me. She is going to be my little girl and nobody else's on this earth as long as she lives. I don't look on her as 'gone' at all. No one will ever come between her and me now, except God, and He will only join us more closely together."

"Yes, yes," pattered Mrs. Plumptre. "That's the way we Catholics must talk about it. But it would crush my heart." (Clever voice tremolo here).

"Untold agony!" wailed Mrs. Skinner, her gaze up into the flies. "And Lucy with such a fine chance to marry well!"

"And Lucy isn't walled in at all, as you say. I have been to see her. She has a lovely home under the same roof with our Divine Lord. I'm sure I'll live closer to Lucy now than ever I did before."

"But, then, the hard life—hospital work, teaching, or whatever it is they do," said Mrs. Skinner. "It's a dreadfully hard, wearing life."

"Oh, no harder than other people wear themselves out upon," said Mrs. Logan. "Only they do for God what other people do for money. From what I saw in my visit to the convent, they believe there that nothing is too good for God. And Lucy tells me that every day at Mass she offers to God the two best things she has in the world—her father and mother. It's a great blessing to both Mr. Logan and myself, we think, to have a girl like Lucy talk to God for us every day."

"It does seem beautiful," said Mrs. Plumptre. "But so lonely."

"Not at all," said Mrs. Logan. "Lucy tells me she never was so happy before. But, by the way, it's selfish in me to be talking about my own daughter so much. How are your Edna and Harriet, Mrs. Skinner?"

"Oh, Edna is doing lovely," said Mrs. Skinner. "She's out in San Francisco. Has two children. She never writes, she's too busy. But I'm planning a fine visit soon. I haven't seen her in over four years. Of course you have heard of Harriet?"

"No," said Mrs. Logan.

"Well, the poor child is home with me now. She's had a terrible time with that brute of a husband and she had to leave him. She feared for her life."

"Too bad," said Mrs. Logan. "I'll pray for her. And how is your Bernie, Mrs. Plumptre?"

"To tell the truth, Mrs. Logan, I don't know how she is. That girl has me wild—going round from one thing to another. She's what they call an uplifter, I think. I know it isn't a shop-lifter, of course. She's away most of the time. The last I heard she was gathering toys for wounded soldiers. She says it's grand work. But what does she care for a wo-hoonded mother's heart?"

"It might be as well," said Mrs. Logan, "if Bernie were in the convent, don't you think?"

But the honk of an automobile drowned Mrs. Plumptre's answer.

After Dinner Story

(Continued from Page Three)

she should not go to Confession, they would not prevent her from receiving daily, would they?"

"They would not."

Vera clapped her hands triumphantly, but Father Casey interrupted her demonstration.

"I said these sins would not prevent her from receiving daily, but there might be something else that would."

"What's that, Father?"

"Lack of a right and pious intention! The Pope said that two things are necessary for daily Communion: first, freedom from mortal sin, and secondly, a right and pious intention."

"I wonder how we can tell when we have a right and pious intention," interjected Catty.

"Study Catholic Doctrine, and you need wonder no longer. The Pope tells us most clearly wherein consists a right and pious intention. It consists in this that you approach the altar, not through habit nor vanity nor other human motives, but in order to please God, to unite yourself more closely to Him by love, and to secure a remedy against your weakness and your faults. Hence you are not fit for daily Communion if you go through custom. A girl who receives every day while she is at the convent school, yet does not receive even once during vacation, is, I very much fear, going only through custom. Secondly, you must not go through vanity or other human motives. You are not fit for daily Communion, if you receive only because you want others to call you devout or in order to please your teacher or because your chum receives every day or because you began in a fit of fervor and now you are ashamed to stop."

The daily communicants among his auditors were looking decidedly uncomfortable, therefore Father Casey hastened to add:

"Mark well, I said you are not fit for daily Communion if you receive only through these human motives. If your principal motive is right, while your secondary motive is imperfect or human, you need have no fear in receiving daily."

Here Mabel Daily, a demure little lady, asked in a troubled voice:

"Father, how can we know which motive is principal and which secondary?"

"That is very simple. Suppose, for instance, you dearly love Sister Eugenia, and the thought that she sees you and is pleased encourages you to receive Communion daily. Now if you neglect to receive when Sister Eugenia is absent, that shows that the desire to please her is your principal motive, but if you receive anyway, then it is only a secondary motive. The Holy Father says that in order to be fit to receive Holy Communion daily your principal motive must be a right and pious intention, and, he explains, a right and pious intention consists in this, that you receive in order to please God, to unite yourself more closely to Him by love, and to secure a remedy against your weakness and your faults. First, to please God: God has given us Holy Communion to be our daily food; it is His ardent wish that we use it as such. The thought of the pleasure we give Him should encourage us to receive daily. Secondly, to unite ourselves more closely to God by love: there is no better means than daily Communion for giving us a strong, genuine love of God. The desire for this love should be our motive for receiving. Thirdly, to secure a remedy against our weakness and our faults: even though you daily commit hundreds of venial sins, even though you are attached to certain pet venial sins and unwilling to give them up, nevertheless you may, in fact, you should receive daily. Holy Communion is a divine medicine which God, in His mercy has prepared for just such as you. You must use this remedy for the purpose for which it was prepared—to strengthen and heal your weak and sickly soul."

The "deputation" was now looking very thoughtful and humble. Moira said:

"Father, I see I was wrong in condemning the girls who have persisted in going to Communion daily for three years though they seem to be full of faults. The Holy Father teaches they are fit to go no matter how many venial sins they commit."

"The Holy Father teaches that neither venial sin nor attachment to venial sin is a hindrance to daily Communion, provided one approaches with a right and pious intention—but he adds a striking, I might say, a terrifying statement. Listen well. Whosoever, says the Pope, receives daily with a right and pious intention, will surely free himself, little by little, from even venial sins and from attachment to them. If those girls have been going on for years receiving daily Communion, yet have not made the slightest progress in freeing themselves from venial sin, we can say, on the authority of the Pope himself that they have not been receiving with a right intention."

Poor Vera was taking all this to herself. There was a sob in her voice when she said:

"Then I can't receive daily Communion any more!"

"If Doctor Doubleday declared that your food turned to poison in your stomach because you sat in the house all day, would you quit eating?"

"Oh, no, Father! But I'd surely take a walk!"

"Well, why don't you apply the same common sense reasoning to daily Communion?" said Father Casey.

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Able Answer to the Questions "Who and What Is Christ?"

(Continued from Page One)

great theologians, like St. Augustine, St. Hilary, St. Thomas Aquinas and many others, have not only victoriously defended it against the attacks of various heretical teachers, but also starting from the Essence and inmost Life of the Godhead, have brought it nearer to the human mind and made it acceptable to our understanding.

It would be foreign to the purpose of this treatise to go deeper into this topic. But one thing will probably be sufficient for every reasonable man. We know, that the human soul is created after the image of God. A creature can only be a most imperfect copy of its Creator, and for this reason we must not institute a complete comparison between it and God, but must remain content with a similarity which at most can be compared to the similarity of our living body and its shadow. Now our soul is in its essence simple and indivisible and yet understanding and will subsist in it. The understanding is not the will, the acts of the understanding are not those of the will, and vice versa. Opposed to one another, they are really distinct from one another, and yet they belong to the one simple and indivisible human soul. Infinitely higher it is true, is the mystery of the Eternal and unchangeable Godhead, in which nothing is accidental, nothing is transitory; but from the imperfect copy it may be at least seen that in spiritual beings the most rigid unity and indivisibility in one relation do not necessarily exclude plurality in another. The dogma of the Holy Trinity, therefore, does not involve any contradiction in itself, and is not impossible. If Christ then teaches it there is no reason for rejecting His testimony; it may be true; and if the Godhead of Christ is proved, His doctrine is undoubtedly true.

(To be continued)

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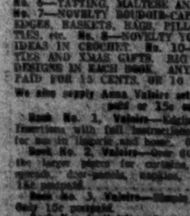
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After Dinner Story

A QUINQUAGESIMA REFLECTION

HOW OLD ARE YOU?

A prince, traveling through his domains, once came to a village where he noticed an aged man sitting before the door of his cottage, enjoying the warm sunshine. Many winters had passed over his head, for his hair was white as snow, and his face deeply furrowed with lines of care. Yet there was something attractive about his open, cheerful manner, and the prince stopped to speak to him.

"My good old father," he said, "tell me how old are you?"

With a smiling countenance the aged man replied, "Thirty years."

"What!" exclaimed the prince, irritated, "you dare to stain your venerable years with a lie and ridicule me?"

"Not so," responded the man gently, "my words are no lie, and I do not mock you. I tell the truth. Sixty years I lived for the world, during which time I did little or almost nothing for God, for my salvation, and for eternity. Aroused by a sudden misfortune, which proved indeed a blessing in disguise, I realized that I had in truth not yet lived at all. From that hour I began to serve God, to work for my salvation and for eternity. Thirty years have since passed. Every day I realize more fully that only then did I commence to live, for what is not of eternal value must be accounted as nothing."

The prince stood silent, absorbed in thought. Presently he grasped the old man's hand, saying with emotion, "I thank you, good father, for this instructive lesson." He departed, the words still echoing in his heart: How old are you?

How old are you? Ask yourself this question, frequently, dear reader. To be in the world, to eat, drink, sleep, labor, make money and accumulate wealth, to pay visits, to pursue pleasures—all this, according to the lesson taught by this venerable man, does not mean to live. All this while the immortal soul is in a deplorable condition, or, to be more exact, the soul does not live at all; it is dead, even though the corruptible body,—dust and ashes that it is, which will soon be the food of worms—leads a life of luxury.

When do we really live? What must we do to live truly? In order that our body live, we must, first, beware of taking poison because it destroys the life of our body; secondly, we must have nourishment. Now, that we may truly live, that our immortal soul may live, we must, first, avoid mortal sin which is poisonous to the soul; secondly, give our soul proper nourishment.

This spiritual nourishment consists in:

1. Prayer and a worthy reception of the sacraments.

2. Hearing and reading of the word of God.

3. Observance of the commandments, fulfillment of the will of God, and performance of good works.

Our works are good when we perform all our duties for love of God, not for the praise of man or merely for gain; if we patiently endure trials, labors and fatigue, and offer all to God.

To live long means to live until we have attained the end for which we are created: Heaven, eternal happiness. A person who gains these has lived a long time, for he has lived to reach his goal.

Now, if an innocent child dies at the age of six, has it lived long? Certainly, for it will everlastingly enjoy the beatitude of Heaven. If the thread of a pious maiden's life is snapped at twenty, and she attains eternal happiness, has she lived a long time? There can be no doubt about it. A man in the prime of life is called away, and enters the kingdom of Heaven—he, too, has lived long. All have reached their goal; more they did not aim at, more they did not wish.

Today a feeble man of eighty passes away. He has enjoyed many pleasant days, has amassed millions, but he has lived only for this world. Forever he is lost. Did he not live a long time? Oh, no! He had not yet commenced to live. His body existed, it is true, but his soul was deprived of life and the grace of God and has now been delivered to eternal death.

The all-knowing Judge will not ask you: How long have you lived? but, How well, how Christian-like have you lived?

If we wish to live long on earth, we must live for God. As many days, weeks and years as we have served God, so many days, weeks and years have we lived.

More Precious Than Gold.

Next to the grace of God, time is the most precious gift that comes from the hands of the Almighty. The reason is because in time we can merit and acquire the most excellent of treasures, viz., the eternal glory of Heaven. Another reason — Jesus Christ, the Son of God, has purchased time for us at an infinitely precious price. By eating of the forbidden fruit, our first parents irrevocably lost the precious time for themselves and their descendants. Taking pity on fallen man, the all-merciful God sent the Redeemer, who by His death on the cross, reconciled the human race with God and merited for mankind the grace again to work out their salvation. Solely to the merits of our Lord Jesus Christ are we indebted for the time which God has presented to us. With the blood of Christ, time has been repurchased. Time, then, is as valuable, and should be estimated at as high a price as our Savior paid for it.

Oh, what a treasure is ours—the precious gift of time! Once when the years of life have vanished and we stand at the portals of eternity, not another moment will be granted us, even though we offer for it all the wealth of the world. How this thought should urge us to spend well the few passing years of life, to increase in sanctity, to labor for the salvation of our souls before "the night cometh when no man can work" (John ix, 4).

Millions, yea, thousands of millions of voices re-echo from the yawning abyss of hell: "O lost life! O lost time! Alas, for the years we have lost, for the time when we should have sanctified ourselves! Oh, if a moment were granted us again to make an act of perfect contrition, hell would be no more! But now, forever, forever, time has passed for us!"

What blindness for mankind to abuse time so carelessly!—time, of infinite value! We see persons pass three or four hours in gambling, in reading newspapers, or love stories. You ask, "Why, my friend, do you waste so much time at this?" They answer, "Oh, I am doing this to pass time." Ah, foolish children of the world! all too soon your time will have ended.

How great is the mercy of God in giving us time to settle the affairs of our soul! "Every moment that is not employed for God," says St. Augustine, "is time eternally lost." Let us consider that at every moment we can continually merit riches which will endure throughout eternity.

How the reprobates lament the loss of their one, their immortal soul! "Of what avail," they cry out in despair, "has been the short time of our riches and happiness? of what benefit now all the honor and fame we enjoyed before men? what good do we now derive from all the joys and pleasures? what have we now of all the possessions accumulated by our incessant toil and labor? what recompense for all our weariness and fatigue, endured without God, without having been in the state of grace, without a good intention?

On the contrary, how the children of God will rejoice who attain their last aim and end! "What harm has it done us," they exclaim exultingly, "what harm, to have suffered poverty, sickness and persecutions for a short time? Now we are happy, unspeakably happy, forever and ever! On earth we endured trials and temptations, scorn and derision, for the name of Jesus. In return for the sufferings of a few days, a few years at most, we now enjoy everlasting bliss! O blessed sufferings! To you we are indebted for our crown of glory!" If the last end is attained, all is gained forever! If the last end is missed, all is lost forever!

An Infinitely Great Good.

Holy Church teaches that no one can do anything meritorious for Heaven except he be in the state of sanctifying grace. Without sanctifying grace we are not children of God.

Sanctifying grace is the highest good that the Holy Ghost imparts to our soul. It is something so sublime, so precious and divine, that it cannot be expressed in words. It is that grace which makes our soul an image of God, sanctifies us and gives us a resemblance to God in His infinite sanctity. As iron that is cast into fire, assumes the nature of fire, so the soul, by sanctifying grace is transformed, as it were, into a truly holy being. In a word, we become children of God. The soul receives thereby a heavenly beauty in comparison with which all earthly beauty is dross.

Sanctifying grace raises us to the dignity of a child of God. What a distinction! When contrasted with this, how insignificant is the highest earthly nobility? The consideration of this truth induced a daughter of King Louis XV. to become an austere Carmelite. While still living at court, this princess once severely reprimanded her maid-of-honor. The latter, a truly devout and Christian servant, meekly gave her mistress to understand that these reproaches were unjust. Exasperated, the princess demanded, "Do you know I am the daughter of a king?"

"And I," responded the maid, "am even a child of God." So deeply did these words impress the princess that she realized to be a child of God is something higher, something nobler than to be of royal birth. Later she renounced her title as daughter of a king, in order, under the name of Mother Teresa, to become a child of God. Would that all who have received the inestimable grace of the adoption of children of God appreciated their exalted dignity!

This sublime distinction combines with itself an inexpressible wealth. Sanctifying grace is a jewel, a pearl, which surpasses in value all the treasures of earth.

(Continued on Page Four)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Why cannot the Bible alone be the sole rule of faith?

If Christ intended that the Bible would be the sole rule of faith, it would necessitate His requiring more of the Apostles to write. "Preach the Gospel to every creature." "And going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded" are the commands which the Savior gave to the men whom He trained for the purpose of spreading the Gospel. Christ gave no command to write it. He Himself wrote not a line except on one occasion when He stooped over and wrote in the sands. Christ intended that the Gospel should be spread quickly that men of good heart might speedily learn of the saving truths of Christianity. The Holy Ghost came down upon the Apostles on Whit Sunday bringing to them the gift of tongues. If the Bible were the sole rule of faith, why not give to the Apostles the command to write and not to preach, —why did Christ not write in order that His sublime thought might be perpetuated to future generations? On the contrary Christ represents the Church as a living and indefectible society composed of those who teach and those who are taught. Christ is the invisible head of the Church and the inspiration of all His teaching. When taking leave of His Apostles, Christ promised to send the Holy Spirit, the Paraclete, who would abide in the Church and guide it. "He will teach you all things, and bring all things to your mind, whatsoever I have said" (St. John 14-26). It is because the Church is the interpreter and the custodian of Christ's divine truths and because she is guided, not by the whims and fancies of men, but by the wisdom of the Holy Ghost, that St. Paul calls the Church "The Pillar and ground of truth."

Having established the fact that Christ did not order the Apostles to put in writing all that He had taught them and further, having shown that He did command them to preach the Gospel to every creature, we come to a further consideration of the difficulty of determining which are the books that rightfully belong in the Bible. Without the authority of the Church who can rightfully say what books belong to the Old and New Testament? The contents of the books themselves, the history regarding their authorship, and the absence of original manuscripts at present,—all bring to mind the difficulty of establishing the Canon of the Sacred Scriptures. If the Bible were the sole rule of faith, this statement should be clearly expressed somewhere in the Bible. If the Bible is so self-explanatory, that it is to be the Christian's guide, why does it not more definitely state what books are to be contained therein? If it is the sole rule of faith and is to be accepted by all the true followers of Christ, then why should professed Christians reject some of its integral parts, while others accept them? Why should one class of religious readers call St. James' Epistle an Epistle of straw, while his followers in years to come, accept it as the written word of God? This rejection of the various books by different authorities show the folly of overlooking the power of the Church.

Not only did Christ tell His followers to preach the Gospel but the sacred writers themselves allude to Tradition. Consider the conversion related by St. Luke in the Acts of the Apostles, that of St. Paul and the Eunuch of Candace, Queen of Ethiopia. In the Acts 2, 6-7, we read, "And he trembling and astounded said, 'Lord what wilt thou have me to do?' And the Lord said to him, 'Arise, and go into the city and there it shall be told thee what thou must do.'" Accordingly when St. Paul complied with these commands, he was told God's will in the matter. Later on when St. Paul was writing to his spiritual children, he says: "Brethren, stand firm: and hold the traditions which you have learned, whether by word or by our Epistle" (2 Thess. 2-15). In these and similar passages, e.g., I. Cor. 11-34, 2 John ver. 12, 3 John verses 13 and 14, all show the insufficiency of the written word without being supplemented by the oral teachings of Christ and His Apostles.

If you believe that the Bible alone is the Christian's rule of faith, what became of the Christians before the Church compiled the Bible? What became of the learned people who listened to and accepted the spoken word of the Apostles? If the "written word" is all sufficient, even without an interpreter, why so many contradictory doctrines derived from the same source? Can God change His teachings like fallible man? Surely not. To err is human. Our country realizing this has her court of last appeal by which the written word may be interpreted. May we not expect God to safeguard His Church in the more important matter of man's salvation? "Feed My lambs; feed My sheep," are the words of Christ to St. Peter. It is the work of the Church under St. Peter's guidance to see that the sheep and the lambs are fed only that spiritual food that is truth revealed by God.

What is meant by a "State Church"?

One whose head is also the ruler of a country or one appointed by him. The Church is usually ministered unto by ministers appointed by and remunerated by the state. In this latter case, the Church is little else than a tool of the civil power.

Where did the river Jordan flow before the Dead Sea existed? The reason I asked is because I have been told that the Dead Sea rises where the destroyed cities of Sodom and Gomorrah used to be.

The Jordan flows into the Dead Sea and has no outlet. As a result the water evaporates very quickly on account of the extreme heat and the heavy deposits of salt that are found in the Dead Sea. The deposit of salt is so extensive that the bather finds it impossible to sink in this water. While it is true that some authorities were of the opinion that the Dead Sea existed only after the destruction of Sodom and the other cities, yet it is evidently an erroneous opinion. While the account of their destruction, which we find in the book of Genesis, indicates that it was because of the sins of the people, and that a considerable upheaval took place, it is possible that the Dead Sea occupies part of the territory which had formerly been residences of the inhabitants of the ill-fated cities, although all are agreed that the Dead Sea does not owe its origin to the destruction of these cities.

Will you kindly inform me if there is a girls' school in Notre Dame, Indiana, and also tell the name of the order of the Sisters conducting the school?

The Sisters of the Holy Cross conduct St. Mary's Academy at Notre Dame, Indiana.

A Seeker of Truth—1. No. 2. Emphatically no. 3. Not necessarily.

C. B. A.—That does not affect the validity of Baptism.

A Loyal Reader—Write the Sisters of St. Joseph.

Devoted Miss L.—Yes to all three questions.



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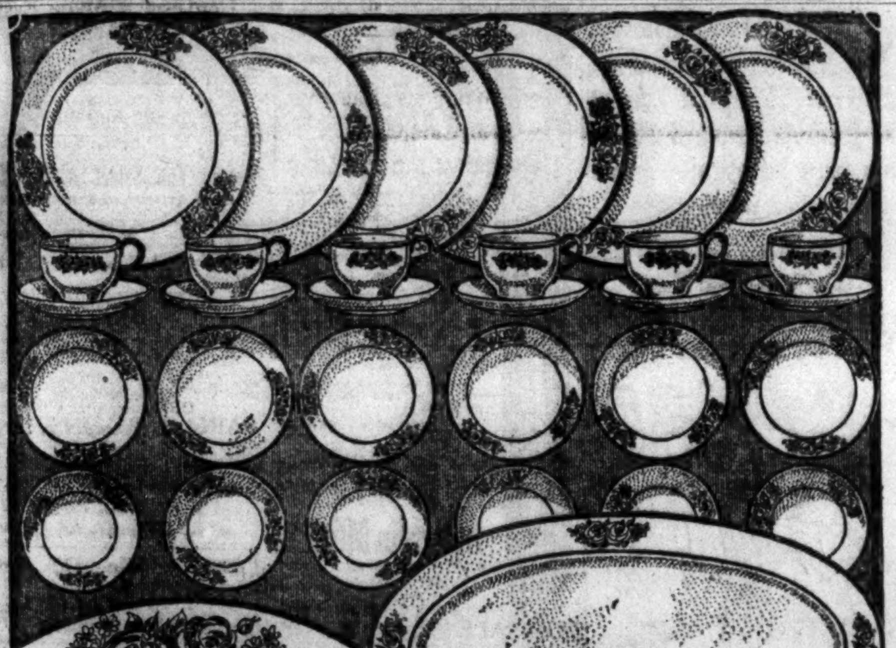
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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, MARCH 2, 1919

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in edifying which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.

BENEDICT XV, Pope.

Apostolic Delegation, 1311 Fifteenth St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

Here are two more samples of the kind of men who are fighting the Catholic Church. Rev. A. A. DeLorme, of Omaha, Nebr., was a particular zealot in behalf of an **anti-Parochial School Law**, which the legislature of his state has had proposed to it for consideration. The **"Mediator,"** a newspaper published in Omaha, has this to say about him (Jan. 31, 1919):

"Information is beginning to break about one of our big city preachers who has been getting his name into the columns of the public press recently. It appears that he, like his predecessor, has been getting into the wrong pasture in the past.

"This big church has had troubles enough of its own in recent years and new episodes are coming to light at this time about its newest minister. The former minister was called upon the carpet by the deacons in solemn conference. [The rest not fit to print.]

"Now comes this man's successor with a record. It seems that he had an affair down in New Jersey with a pretty miss.

"Leaving the young woman in a hospital, with a nurse and medical care, this 'splendid young man' beat it for other parts and never showed up for the nuptials proposed and advertised. He spent several years in different churches, preaching the gospel and finally landed in one of the big Omaha churches to take the place of a disgraced divine.

"Recently this fellow, in the hope of striking a popular chord, undertook to push the anti-parochial school law. One of his sermons recently appeared in an Omaha newspaper. He is of the same stripe of reform that is so rampant in our present city police administration. And, incidentally, he is daily telling Omaha mothers how to raise their children in a manner that will keep them away from the devil's grasp."

The other is H. Percy Ward, of the Rationalist Society. This organization publishes the **"People's Press"**, which is as anti-Catholic (anti-Christian for that matter) as **"The Menace."** Only today we received some literature from this publishing house, which is blasphemous. In passing, let me remind the reader that the Guardians of Liberty, of Chicago, use the **"People's Press"** as an organ of publicity.

The United States is full of men of a worse type than the Bolsheviki of Europe, because the devil in them is hidden behind the garb of "an angel of light." The Bolsheviki declare their aims and purposes and act in the open; several million of men in our country conceal their connections or, what is worse, make use of patriotic shibboleths to prevent suspicion, while they plot in secret against the best institutions our country has.

"With hands and feet tied and ugly welts rising upon his back as the result of a beating administered by a woman armed with a horsewhip, H. Percy Ward, rationalist society lecturer, who is said to be the same H. Percy Ward who lectures in Milwaukee weekly, was found by the police in a room in the Hotel Le Strain, Chicago, Saturday night, after other occupants of the hotel, hearing the man's groans, had notified the night clerk.

"Both Mr. Ward and the woman found in his room, Miss Kathryn Enright, Chicago rationalist, faced disorderly conduct charges when arraigned in the Morals court Monday morning."—**The Evening Sentinel, Milwaukee, Feb. 4, 1919.**

Our Sunday Visitor dislikes very much to refer to these two scandals, but it is the only way of convincing many of our readers that our antagonists are not all good and sincere people. Nine-tenths of them are "bad eggs."

—o—

THE WORLD PROBLEM.

Some of our country's ablest priest scholars have been devoting their talents to the study of social subjects and they are beginning to give to the world the results of their mental efforts and of their research work. Notable among these clergymen are Fathers Husslein and Siedenburg, S. J., Father O'Hara, of Portland, Oregon, Fathers Ryan and Kirby, of the Catholic University at Washington, and Father McGinn of Notre Dame University.

The conclusions of these men may be depended upon, because of their scholarship, because they have as their moral and philosophical guide the unerring Church. Pope Leo XIII, spoke a last word on the momentous question of Capital and Labor; conservative writers on Sociology, whether Catholic or not, accept Leo's principles.

Father Husslein (who is associate editor of **America**, and a regular contributor to OUR SUNDAY VISITOR) teaches Sociology at Fordham University, New York City. He has written a work entitled THE WORLD PROBLEM—Capital, Labor and the Church. It is the most up-to-date work in existence on this ever timely subject. Economists, whether Catholic or Protestant, will find it to be invaluable at the present hour, when the labor, wage, property and employment problems are engrossing the attention of the world's leading statesmen as well as capitalists.

Father Husslein's work has been well named THE WORLD PROBLEM.

—o—

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We have two excellent forms of "The Way of the Cross"—one illustrated with Station pictures and the other not. The former sells for $3.00 per hundred copies, postpaid, the latter for $1.30. Ten copies 50c and 20c respectively.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

THE BROKEN GUY ROPE.

It was the snapping of a steel guy rope that brought down the great central arch in the building of the gigantic bridge which was to span the floods of the Saint Lawrence.

First one steel rope gave way, then another. A third and fourth! Faster and faster the mighty chords were torn asunder, and more and more dreadful became the grinding and sagging and swinging of the mighty masses of iron. The greater the number of chords that were broken, the less the probability that the remainder would withstand the constantly increasing strain.

So the once proud structure, that had been erected with so much cost and labor, broke down at last and plunged into the churning waters, and dragging with it to the dark and oozy bottom of the river the strong, brave men who now vainly clung to the girders of iron and ribs of steel.

There is obvious lesson that moralists have not overlooked. Its illustration may probably be found in our own instance.

Were there not periods when we determined to enter upon a nobler and truer life of perfection? Why were these proposals broken? Why, perhaps, did the great central arch itself of our high resolutions sink slowly and imperceptibly, it may be, into the dark waters of oblivion flowing underneath?

Was it not because a single guy rope had been broken? We consciously gave way to our weakness, to the strain that temptation, human respect or the love of ease placed upon us. But with every yielding, with each guy rope that was broken, the stress became greater.

Doubtless we looked with regret, at first, upon those ragged ends of the snapped and broken chords of our good resolutions as they swung in the merciless light of our conscience. But we failed to make a sincere and thorough act of repentance and of love. Was it not after all but a small matter? There was no question of any sin. Just a good resolution broken for once! So a chord had given way, and then another and another. Already the whole structure of our most earnest determinations was sagging and sinking, until the day came when at last we suddenly awoke to the full consciousness that it had disappeared entirely and was lost in the gulf below.

Yet it is not too late to begin anew, made wiser and humbler as we have been by our past experience. We are all called to be perfect, even as our Heavenly Father is perfect. God's grace will not be wanting to us. We can build up our resolutions once more with His help. But let us heed the snapping of that first chord. Prevent it we must as far as may be possible to our weakness. But even should that chord have yielded to the strain, an act of love can still repair it and make it doubly strong.

It is thus, too, that mortal sin is first committed. The venial transgressions that precede it are the snappings of the steel guy chords, until the soul itself swings loose from God and is lost in the pit of perdition.

Resist the first strain. Replace at once the broken chords by acts of repentance and love. So can your very weakness become your strength. But pray, pray always that you may persevere unto the end.

Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work." St. Louis, Mo.

THE KNIGHTS AND LADIES OF THE BLESSED SACRAMENT.

There have been two subjects that greatly took up our attention in this department during the year just past: One the Crusade of the Knights and Ladies of the Blessed Sacrament for the honor of our Lord in the Holy Eucharist, and the other the Self Denial Fund for the help of the foreign missions. In both departments of effort the readers of OUR SUNDAY VISITOR distinguished themselves, and space would not serve to tell of the many responses that we have received to both these invitations. Now it is planned to take up a new and very important theme for discussion, but before we bid farewell for a time to the Knights and the Self Denial Fund we shall make the suggestion that those who have merely been intending to send their names for the one or to make offerings to the foreign missions through the other should carry out at once their good intentions. Your name and address and a three-cent stamp sent to the writer will bring details of the crusade for the honor of the Blessed Sacrament, and offerings for the Self Denial Fund may be sent to the same address to be forwarded to the missions. Let us repeat once more the suggestion that our well-to-do Catholic families who have so much to be grateful for, should take up the plan of supporting a little child in the orphanages of the missions for every member of their own family. The support of a child requires only about twelve dollars an entire year. What a consolation it will be to the good Catholic father and mother to think that for every one of their little flock there is a little child that has been rescued from paganism, taken into the more than motherly care of the good Sisters in the orphanage and is being brought up a Catholic by reason of the alms that have gone forth from their family circle. The child, the Sisters and all in the orphanage will pray for the generous donors, and surely a special blessing will come upon our own family life if we are generous to these little children. It is enough to address offerings to the Self Denial Fund, in care of the Queen's Work, St. Louis, Mo.

Readers Speak to Readers

Pittsburg, Pa., Jan. 21, 1919.

Dear Father Noll:

I wish to briefly comment on your editorial in "O. S. V." of January 19th entitled "Largely Our Own Fault."

First—Our slogan should be: "O. S. V." through the mail to every Protestant minister.

Second—Holy Name branches in every city should systematically organize and put the above slogan in actual operation.

Third—It is up to Catholics in other cities to wake up, and get in line with Pittsburgh.

Sincerely yours,
DAVID JEROME GALLAGHER.

St. Louis, Mo., Feb. 10, 1919.

Rev. J. F. Noll:

Enclosed find check for twenty-five dollars to apply on your running expenses, so as to enable you to continue selling your paper at 1 cent. The amount of good done by your great paper no one can estimate. I know personally of cases, where it has turned bigoted scoffers into being at least tolerant and respectful to our religion, and in some cases that is a miracle.

Wishing you continued success,
I am, yours sincerely,
PATRICK FLOOD.

Dear Visitor:

In your issue of 5th inst. some one has a request as to how to avoid the habit of falling into mortal sin, and it is in my mind that what has helped me may also help him (or her).

When tempted I make an Act of Contrition. If I forget myself and use profane language (which has not happened in a long, long time) I make an Act of Contrition; in fact, whenever anything worries me in the least I do just that thing, not hurrying over the words, but giving strict attention to the meaning of each and every word, pausing long enough for each sentence to "sink in," as it were, and it **always** gives me strength to resist temptation, always takes away all my worries, always strengthens me in the Faith and in the realization of what I surely owe to that Faith. I reason that whatever of ill or of evil comes to me is because I am sinful, or because I would be sinful upon occasion, and so I try to forestall the sin which is to come, as well as to blot out the sins of the past. And this I do in addition to regular confession and the partaking of communion.

HOMER W. BRUCE.

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A PRAYER.

Somewhere across the infected sea,
Serving the cause of Liberty,
Dear Lord, is my brave son.
I know not how he fares tonight,
But keep him ever in Thy sight,
For I have but the one!

Thou gavest two to bless my life,
But one fell early in the strife—
My first-begotten son!
He with his comrades marched away
And then a message came one day—
Dear Lord, I have but one!

Then, while so cornered and bereft,
Though only he to me was left,
I could not say him nay.
Who urged that one bade him go—
His country called, he said, and so
How could I bid him stay!

But O dear Lord, 'tis hard to bear,
With not another child to share
The hearth when day is done!
I can but kneel to Thee and pray:
Be with him through the hellish fray,
And keep Thou safe my son!

I know the cause is good and true—
I know that suffering must ensue
Before the fight is won.
Yet bear with me, O Lord, this night;
Be Thou my solace in my plight,
And guard my only son!

—New York Times.

The more discussion the better if passion and personality be avoided, and discussion—even if stormy, often winnows truth from error.—Anon.

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